2:Ling & Ruey--351 E-5 (1933) 1947 AE5 Miao AE5

/235 cont./

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(1) Firing Mud Guns

A number of children gather together, each getting soft mud from a field and molding it into the shape of a bowl or basin, with a hole or several holes at the top. After they are finished, each child picks his up and smashes it on the ground, producing a resounding noise like the report of a gun (Illus. 117). When a mud gun falls on the ground and breaks without popping, then its owner is counted as losing and is eliminated from the contest, and helps the winner to make more guns. There are several kinds of mud guns, as in Illus. 118.

(2) Making Mud Coins

A quantity of clean clay earth is used. Water is added and molded into a small lump. Two large copper coins of the K'ang-hsi or Ch'ien-lung reign periods are used to press the earth to make a number of "coins." A thin stick is used to thread through the holes of the coins. These are rolled over a few times on the ground. Afterwards they are separated one from the other and dried in the sun. They are used in place of money to pay off losses in games. Each copper coin is worth 50 clay coins.

(3) Tattooing the Wrist

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Boys and girls about 12 or 13 years old, when having nothing else to do, often collect in groups of three to five in one place to amuse themselves by tattooing designs on each other's wrists. The method is as follows: First a long piece of hemp string is tied around the wrist, exposing the part to be tattooed, above which is tied another piece of string. At these two places the blood is stopped by being bound with the hemp string. Then the exposed part is hit with a piece of wood or bamboo until the skin becomes red, then purple. Then the desired design is lightly tattooed on it, causing the skin to bleed. Then color

Illus. 117. Firing mud guns.

Illus. 118. Various kinds of mud guns.

8: Graham E-5 (1921-1936) 1937 AE5 Miao AE5

[224] 524 Men sometimes amuse themselves by going hunting together, generally in the winter time when there is less work to do. Both men and boys play shuttlecock at New Year time. The shuttlecock is often made by fastening feathers to a piece of bamboo. Sometimes the shuttlecock is kicked but more often it is knocked back and forth by means of wooden bats. There is a memory game in which the players use grains of corn. One is blindfolded or turns his back and the grains of corn are laid out on the table. Others pick up the grains of corn, a few at a time and say, "So many grains have been picked up. How many are left?" Sometimes, one or two cobs of corn are held in the hand and the players guess how many grains of corn there are on each cob. One game is played by nailing two planks or wooden beams together in the center at right angles to each other and balancing them on a pivot. Four men or boys balance themselves on the four ends of the beams and others rapidly turn around the cross or wheel with the four men on it. "Playing lion" is indulged in at New Year time and at weddings. Two men throw over themselves a cloth resembling a lion's skin. Then the lion fights with a man who always triumphs over the beast. [273] [276] Occasionally friends are invited to a feast where wine and tobacco are the principal means of entertainment. Both men and women smoke tobacco and drink wine but few of them smoke opium.

533 The Ch'uan Miao are lovers of music and among their principal amusements are singing and playing the *liu shêng* 六笙 or six-tubed wind instrument accompanied with dancing. There is no written language and much of the history and legends or folklore of the group have been made into songs and are passed on from generation to generation. Some of [178] the words in the oldest songs are not understood by the Miao at the present time and many of the young people are not learning the songs so that it is probable that they will be forgotten and lost within the next forty years.

The Ch'uan Miao rarely sing group songs or songs in which men sing one verse and women sing another in response. This is more common among the Hua Miao. Nearly all the songs are sung by one person, a man or a woman, to whom others listen. Sometimes, but rarely, men sing one verse and [584] women sing in response alternating until the song is finished. The songs sung on such occasions are love songs. At engagement ceremonies the middle men of the bride and the middle men of the groom sing alternately, sometimes ridiculing and sometimes praising each other. These songs and their tunes have been composed and handed down to subsequent generations for hundreds and perhaps thousands of years and they

[168 cont.]

776 tormenting human beings, they have no fear at all of these bad spirits, contrary to what we have seen in the "Thai" and especially in the "Man." Also the "Thai" and the "Man" consider the "Méo" as men of a special species.

[169] The "Méo" think that men have three souls, "pli,"
774 775 that reincarnate themselves in the bodies of pregnant women. (See note on page 178.)

They have the priest-sorcerers who preside at the ceremonies
793 and have the power of communicating with the spirits. These priests are illiterate and receive no initiation. The tribal traditions, the curtailed rites, and the few formulas of exorcism or of incantation are orally transmitted. The office is usually hereditary.

The "Méo" celebrate a great many festivals, which are so
796 many occasions for having a spree. At the beginning of the year, the spirits of heaven, of the earth, and of the hearth are especially feted, as well as the ancestors. At planting time, sacrifices are made to the spirit of the mountains, protector of the crops. After the harvest, further sacrifices to the spirit of the mountains and to the ancestors. The third day of the fifth month, a special celebration at the time of the harvesting of medicinal herbs. Besides these cere-
[527] monies on fixed dates, the "Méo" carefully celebrate the anniversaries of births and of other happy events. All these festivals consist of feasting and drinking intermingled with songs and dances. The "Méo"
[157] nature is carefree and very gay; he loves music and dancing. The
[831] songs, in "Méo" dialect, are always obscene and even erotic. The
[533] [535] dance, performed only by the men, is most often done while playing the "sen." The player keeps his knees bent and the upper part of his body leaning forward. He jumps from one foot to the other, either while turning about or going forward or backward, but without ceasing his playing. (Photo 155, Plate 40.)

● 524 The "Méo" children very often play the game of the revolving seesaw, which they probably got from the Chinese. A solid post, deeply planted in the earth, terminates at its upper end in a central peg, on which is balanced a very big pole, which has for this purpose a hole through its center. This pole is movable horizontally about the axis formed by the central peg described above. It is also movable

[169 cont.]

M 524 in a vertical direction, and each of its ends may lift themselves up to a height double that of the post. A youngster takes his place (astraddle or on his stomach) at each end of the pole, to which a rather rapid movement of horizontal rotation is given, combined with a vertical movement. These movements are induced by each one of the youngsters, who in his turn pushes against the ground. (Photo 168, Plate 42, shows one of these turning seesaws.) Some M 536 231 "Méo" are strolling entertainers and train performing monkeys. (Photo 385, Plate 42.)

M 231 We have found, in a rather large number of "Méo" homes, the [170] blackbirds known by the name of "mandarin blackbirds." They are slightly larger than our blackbirds. The beak is big and yellow; they have a hood and a little collar of yellow skin. Their ability to imitate is certainly surprising, for, not content with whistling like ordinary blackbirds, they imitate perfectly all the noises they hear: wails of the newborn, whinnying of horses, baying of dogs, coughs, gurglings of the water pipe, gratings of doors, and so on. These birds sell for very high prices.

[171] [Blank page in original text.]

[172] CHAPTER V

THE "LOLO" GROUP

[173] CHAPTER V

THE "LOLO" GROUP

L 101 131 161 The "Lolo," who form sizeable groupings in the provinces in the south of China, are represented in Tonkinese territory by only a few tribes, very unequally distributed along the frontier, from Baolac to near Phongtho, the total number of individuals in them scarcely exceeding 12,000.

L 131 36 The densest settlements are found in the region of Baolac, which contain the majority of the group, whose villages are more or

155: Abadie--243 G-5 (no date) 1924 AM1 Indochina
Miao AE5

[168]

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199. "Méo" funeral. Digging the Grave.

198. "Méo" Funeral. The Interment.

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168. "Méo" Revolving Seesaw.

385. Performing Monkey Trained by a "Méo."

AKha A04
Miao AE5●

/59 cont./

A 857 [834] [881] The situation is similar among the Akha. A conscious separation of the sexes does not take place until the beginning of puberty.

Nevertheless, there are games that are preferred by the one or the other sex. Boys, for instance, do not play with dolls, and girls avoid games requiring strength, since they would always lose to the boys. Similarly, girls automatically avoid games involving the use of weapons, which they do not learn how to handle. In such cases there is a natural separation into definite groups. Other games, however, such as the game of cooking, are equally popular among both sexes.

A M ●524 The first toys given to infants when they are from six to eight months old are generally small bells, coins, or colorful fruits. Among the Akha there are in addition tassels made of wool or monkey hair, which the mother dangles enticingly before the eyes of the child and then gives to him when he has become aware of them. Already at the age of three years, the A M [856] children of the Meau and Akha, who develop earlier than European children, look for all kinds of toys for themselves. Utilitarian objects used by the adults are preferred, but they also play with little sticks, which are collected in the forest by older children, attached to strings, and swung back and forth.

With the exception of the toys for infants, the Meau parents rarely make playthings for the children, but under the guidance of their older siblings or other relatives the children are soon in a position to make their own toys, especially wooden tops and cloth balls. Both Meau and Akha children like to knead clay into animal and human figures (Ill. 65)[1/2] and to use the same material to build doll houses, in which the clay dolls or simply little sticks live. The little four- to six-year-old Meau girls like to plait wreaths of flowers with which they adorn themselves (Ill. 68),[2/2] or they make themselves necklaces out of the colorful dried berries and fruits of the forest for the same purpose.

A 524 The Akha children are given toys by their parents. /60/ The father carefully carves a small crossbow (Ill. 17) or bow and arrow; the mother makes dolls out of old rags and wood. The

[1/2 [See cat. 116, P471 - ANALYST]
[2/2 [See cat 116, P511 - ANALYST]

/60 cont./

A 524 children of the Akha also have a special fondness for the tobacco pipes and knives of the adults (Ill. 18).[2] They are serenely entrusted with these objects, and it would make a European mother's hair stand on end if she could see how the little children handle the large, keen-edged knives. I never saw an accident, however. On the contrary, the children showed themselves to be surprisingly skillful and soon learned to be masterfully adept at using the dangerous implements.

A M 857 Play-acting of all kinds is very popular. In this I noticed that both the Akha and the Meau children frequently include their smaller siblings. The larger child, for instance, is the animal, the smaller one, the owner or shepherd. I repeatedly observed the children at "pig-driving" or "cattle-saddling." Another such game is the "father-and-mother game"; if dolls "play," too, the children are the parents and the dolls the children. These doll-children are usually made A M [524] of pieces of wood or fabric twisted together. The father-and-mother game in particular is happily played by boys and girls together. The hunting game also seems to be very popular. One child is the hunter, and the other children form a herd of deer or pigs. One child skins and cuts up the booty; another cuts the meat in strips in order to dry it in the air. The children have a great deal of imagination and are tireless in inventing such games.

A M 857 868 In these acting games the children attach no importance to facial expression, but more to an exact imitation of the sequence of events and the correct execution of the activity portrayed, which from their earliest years they have observed in adults. In this manner the children at play imitate all the activities of the adults. Long before they acquire the physical strength to do real work, they have an astonishing command of an activity. The girls, for example, learn all kinds of housework, such as cooking, sewing, wood-gathering (Ill. 15),[2] work in the fields, and the like, while the boys learn to hunt (Ill. 17 and Ill. 78)[3] set traps, chop wood, plait, and likewise field work. In short, the children learn all the work which

1 [see cat. 116, p 108 - ANALYST]
2 [" " " p 87 - "]
3 [" " " p 576 - "]

/60 cont./

befits their sex. The doll, for example, is fed in the same manner as the mother /61/ is seen feeding the younger siblings at meals. These same meals are prepared for the dolls. The returning "hunters" are served liquor, and the world of the adults is incorporated in the play activity. The most popular games, however, are the "ball game" and the "laying out of a rice field," in which all the procedures, from the clearing away of the trees to the burning, from planting to harvesting, are carefully imitated.

Differences in the games according to age groups or sex cannot be established among either the Akha or Meau, because all age levels and both sexes play these games together. It can be said, however, that technical games are played only by the boys. To be sure, it never occurs to them to build a water wheel, but they are very skilled at making small traps, with which they catch smaller animals, such as birds, lizards, and the like. In only one instance did I see an Akha boy, about eight years of age, with a small windmill.

The children look for materials for their toys in their environment and therefore use stones, sand, loam, clay, bark, wood, grasses, and bast (Ill. 16). They work with this material and use it to make their toys. In this manner they turn out representations of small houses, animals, human beings, implements, weapons, and the like in play. Among small children the representation is not very true to life, but beginning with the sixth year the characteristic features are gradually brought out more. Boys at the age of eight are already able to model quite realistically in clay, and even riders on horseback are clearly recognizable. The Meau children dress their clay dolls in palm-leaf skirts, to indicate the pleated skirts; in place of the turban small colorful pieces of cloth are used. In accordance with their own attire, Akha girls equip their dolls with a "girl's bonnet" made of leaves.

[See cat. 116, p 88 - ANALYST]

/62 cont./

M 526 628 584 with the New Year's Festival (see the chapter, "Religion and Magic," section on "Cult and Taboo"). The young people, however, find this all the more reason to train diligently throughout the year.

M 526 584 The special popularity of the ball game is connected with the fact that it affords an opportunity for sexual approach in accordance with the rules of the game as set up by the adults. The young men form a line opposite the girls, and each fellow plays with the girl opposite him. A cloth ball about the size of a fist (Fig. 1) is thrown by a player to his female partner, and she has to catch it and throw it back (Ill. 69, 70). If one does not /63/ succeed in catching the ball, a piece of clothing that is being worn must be given to the thrower. One can imagine that under these circumstances certain amusing complications are unavoidable if the game continues for some time. /Figs. 1-5 appear here./ One can often see a player fleeing almost naked into a house amidst the laughter of the spectators and then, clothed anew, continue the game.

M 526 ndi is the name for the Meau game with the shuttlecock, an original form of tennis (Ill. 72). The ball (Fig. 2) consists of a small bamboo body (A) with feathers (B) fastened to it. The paddles are carved out of wood and are similar to our table-tennis paddles (Fig. 3 to Fig. 5). As in tennis, two or four players face each other; the two sides take their positions in the same way and try to bat the ball over a line drawn on the ground, which replaces the tennis net, to the opposing player. The following game also belongs to this group of games. The children toss pieces of wood into the air. As the pieces fall, they are immediately batted up into the air again with bats. The one who most frequently makes a success hit is the winner.

M 524 A [524] Among the Meau tölü is the name of the game with the wooden top (Fig. 6), which the Akha call tsä. The top /Fig. 6 appears here/ is no different from the one used by our European children (Ill. 19 and Fig. 6). Unlike the shuttlecock

[See cat 116, P 512 - ANALYST]
[" " " P 514 - "]
[" " " P 109 - "]

39: Bernatzik--97 E-5 (1936-1937) 1947 AO1 Thailand
AKha AO4
Miao AE5

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Figs. 1-5. Various playthings of the Meau. Fig. 1, cloth ball. 1/8 nat. size.

Fig. 2, shuttlecock; A = wooden body, 1/5 nat. size; B = chicken feathers.

Fig. 3-5, wooden paddles for the shuttlecock game, about 1/22 nat. size.

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Fig. 6. Wooden top of the Meau and Akha, with whip. 1/7 nat. size.

AKha A04
Miao AE5

/63 cont./

A M 524 game, it is played exclusively by men or boys. The original meaning of this game has been lost. Among the Lahu, however, where it has been preserved in thesame form, it is regarded as sacral, and the men play it because they /64/ believe that it gives the spirits special pleasure. Usually two boys or men participate in the top-game, one of whom throws his top with full force on a certain place, and the second tries not only to hit the top of the first player with his own and throw it off its course, but also to put his top in the place of the first one. A M [273] If he succeeds, the first player has to give something; among men this is usually a glass of liquor. Then they begin anew in reverse order. On rare occasions several players participate. In this case, the third player throws his top at that of the first player, if it has not already been thrown off course by the second player, otherwise at the one of the latter player, and so forth, until all have thrown their tops. The loser always has to give something to the winner. Thus, if the second player has succeeded in throwing the top of the first player off course, but then he himself is thrown off by the third player, the first must pay his obolus to the second, and the latter to the third.

M 526 The following games are usually played by groups of children from eight to twelve years of age.

nă nŏ nan tŭ is a game of the Meau children. They form a chain by joining hands. The leader of the chain now tries to catch the last member. If he succeeds, the captured child goes to the head of the row, and the game is continued. When only one child is left at the "tail" of the chain, he crouches down on all fours and puts three stones under him. The other children now try to take away these "eggs" which he has "layed." The first child must defend himself by dealing out kicks and blows in all directions. Each child who succeeds in seizing an "egg" is permitted to "lay his three eggs," and thus the game goes on.

M 524 ntŏ tsă is a Meau game which is also a favorite among our boys. The children throw round pebbles at a small pit. The one who succeeds in hitting it gets the pebbles of his less skillful predecessors.

AKha A04
Miao AE5

/67 cont./

M 526 "pride themselves on exhibiting their physical superiority by frequently wrestling or by comparing skill and strength in the execution of a task or the swiftness and strength of their calves in climbing difficult paths...," observations that Abadie (2) repeats.

2. Page 151.

A [526] Footraces and wrestling according to special rules are unknown, however, among the Meau and Akha in Thailand.

A 526 Among the Akha competitive games are scarcely practiced. Only once did I watch a shooting match with crossbows among them; on the other hand, fighting without any rules is generally widespread.

M ● 524 /68/ Guessing games are little practiced among the Meau and are completely absent among the Akha.

A [524] tsă mĭ sŭ is one of the few Meau guessing games. In it a child takes, let us say, a lamp in his hand and asks another, who must not look: "What is this? It is a rider on horseback without feet or eyes and yet able to see?" The answer runs: "It is a light on your arm; it has no eyes or feet, but reaches into every corner."

tŭ is another guessing game. Grain, copper, and a coin are placed next to a child who does not look. He must now guess what the object is.

A M 524 I did not find any humorous riddle games /Scherzspiele/, teasing games /Neckspiele/, or war games. It is strange, too, that among both peoples string games, which otherwise are widespread throughout the world, are completely absent. Aside from the aforementioned shooting matches and footraces of the Meau, there are no other sporting games, even in rudimentary form, nor games that would point toward sadistic or masochistic tendencies.

A M 524 526 157

It is striking that many games of these mountain peoples of Farther India are absolutely identical with the games of the children of fully civilized European peoples /europäischen Vollkulturvölkern/. This is all the more remarkable since there

A M 524 526 171

AKha A04
Miao AE5

/68 cont./

A M 524 526 171 is no question of material or environmental factors, nor can there be any thought of influences coming from Europe. Independent invention is also hardly likely in view of the frequent occurrence of the phenomena. One is more apt to suspect a common origin.

A M 541 171 [525] There was no evidence of animal fights among the Akha and only rarely among the Meau. Only cockfights are sometimes arranged, but no knives are tied to the spurs of the cocks, as is the practice among the Indonesians and the Thai peoples. Betting in connection with cockfights, at which the Thai often lose their entire fortune, is unknown. Also, fights between crickets, fish, or steers are unknown, although the neighboring Thai in the valleys are passionately fond of arranging all these fights.

A M 857 561 [252] Children begin to perform work at the age of four among both the Meau and Akha. They help the mother collect firewood (Ill. 38),[1] which they carry home in their own small wood /69/ carriers, or they help their parents weed the rice fields, carry home fruits and sugar cane in their little baskets (Ill. 93),[2] and while their mother turns the grindstone, they carefully pour the rice or maize into the opening of the millstones. They tend the domestic animals and, in the absence of their parents, guard the houses. Boys at this age are already used as messengers, a particularly important task in a country where there is neither mail nor telephone service. At the age of six or seven at the latest, the children already begin to be a definite and earnest help to their parents, especially since tasks can be assigned to them without having to make a check afterwards. With the exception of the messenger service, which is done only by boys, both sexes alike are pressed into service, and the children are always very anxious to do their duty, ambitious, and proud of the work performed. I never heard of a child's having complained about work that was too hard.

A M 857 561 461 Just as there are no definite ages of the children for games, there are none for work. There is no general work schedule, but rather an individual regard for the tendencies of the growing children, which, however, do not yet manifest themselves in the early years of childhood. The work assigned to the children

[1] [See cat. 116, p 272 - ANALYST]
[2] [" " " , p 643 - "]

39: Bernatzik--109 E-5 (1936-1937)1947 AO1 Thailand
AKha A04
Miao AE5

/Between pp. 72 and 73/

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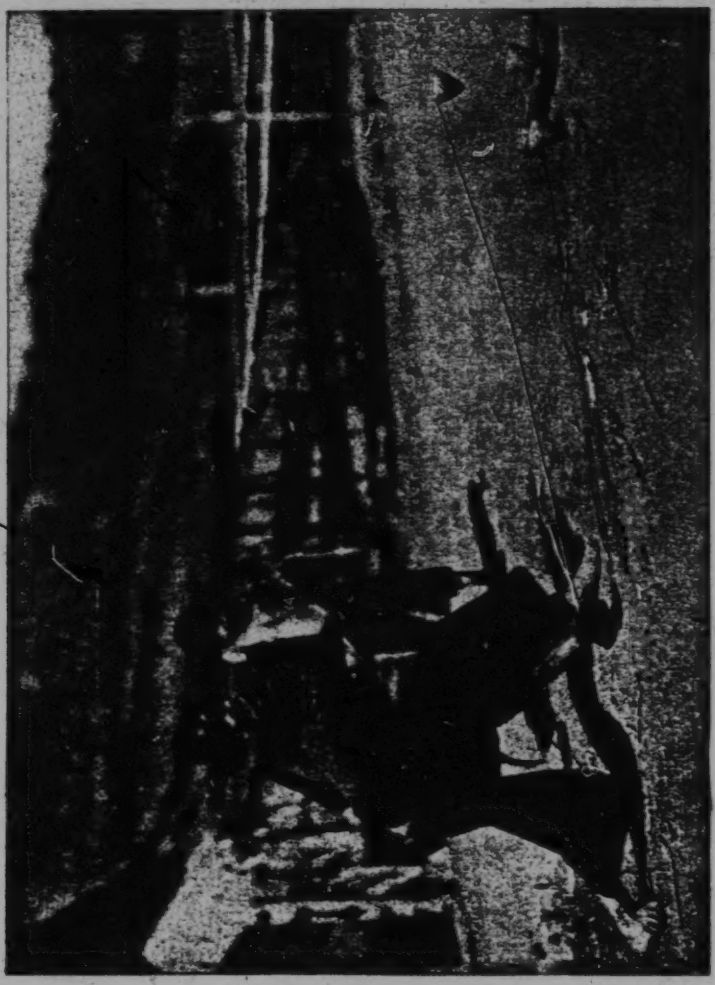

Ill. 19. The players in turn throw their tops at a definite target.